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The CHINA MISSION

THE BLOOD OF THE MARTYRS

IS THE SEED OF THE CHURCH

The Methodist Episcopal Church

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Rev. STEPHEN LIVINGSTON BALDWIN, D.D.

THE CHINA MISSION OF THE METHODIST EPISCOPAL CHURCH

By
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MISSIONARY, NANKING, CHINA

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The Rev. Stephen Livingston Baldwin, D.D., was born in Somerville, N. J., January 11, 1835, and died at Brooklyn, N. Y., July 28, 1902. His long period of service as a missionary in China, from 1859 to 1880, gave him an intimate acquaintance with the entire course of development of the China Mission of the Methodist Episcopal Church, while it also furnished him with an almost unequaled store of touching and inspiring missionary experiences. He became "Leader Baldwin," beloved of the Chinese the world over as their truest friend. The foreign field will probably never have a more devoted, competent and sympathetic living link with the missionary agencies at home than existed in the years from 1888 to the close of his exceptionally useful life, during which Dr. Baldwin was the Recording Secretary of the Missionary Society. Modest, dignified, vivacious, unselfish, equable, able, the influence of his pure and chivalrous personality will long continue as a benediction with the great cause he so deeply loved.

"St. Stephen lent to thee his radiant name,
Thou hast returned it with a stainless fame;
True Christian knight, without reproach or fear—
In love a saint, in faith and hope a seer."

CHINA MISSION

A PICTURE OF THE MISSION FIELD

The area of China, if the view is limited to its eighteen provinces, is one-half as large as all of Europe, or as large as the United States east of the Mississippi, with Texas, Arkansas, Missouri and Iowa added. Extending 1,474 miles from north to south, and 1,355 miles from east to west, it takes twice as long to go from Shanghai to Chung-king in Szechuen as it does to go from Shanghai to America.

Area

Broadly speaking, the country may be described as a series of great basins sloping from the lofty mountain ranges on its western borders to the eastern coast. Three great rivers, the Yellow, the Yang-tsze and the West flow entirely across this portion of the empire from west to east. Innumerable smaller rivers and canals traverse the land, much the same as do the railroads in the United States, and answer in some measure the same purposes as do our swifter means of communication.

Three River Basins

Most of the mountains lie to the south of the Yang-tsze and to the west of Hankow. To the north of this river and extending almost to Peking, 700 miles, with a varying width of 150 to 500 miles, is the Great Plain. The masses of the population are in this plain, along the river courses, and in the multitude of smaller plains and valleys between the mountain ranges. While it is true in a sense that China is crowded, still there are millions of acres of available land lying waste. Probably twice the present population could be supported within

The Great Plain

China not Over-Populated

its borders if western thrift and science were employed in reclaiming barren uplands and developing lands now cultivated.

Upon landing in Shanghai, the new missionary is impressed with the European character of the prospect that opens before him. He sees a harbor crowded with launches, schooners, merchantmen and gunboats from all countries. He walks on broad, paved, well-kept streets ; by gardens, green and brilliant with semi-tropical plants and shrubs. He sees business houses three and four stories high stretching for two miles in the dis-

Shanghai

THE YANG-TSZE. FROG ROCK, PO-YANG LAKE.

tance. Behind them are series of flats, or more pretentious dwellings, with their neatly kept lawns, stables, and liveried servants. In short, he finds a modern city, with its gas, electric lights, water works, public halls, and all that is needed for physical comfort.

But let him leave this metropolis and ascend the great river. Then things foreign soon disappear. If he will leave his steamer, take a small native boat, "manned" by the entire family of the captain, and push up one of the small rivers, he will get into purely native surroundings, in which the great majority of missionaries labor. Even in the port cities they do their work in the

Up the Yang-Tsze

native part, which is essentially the same as a native city in the interior. As yet, the larger cities only are occupied for residence centers. Here there will be, as a rule, not less than two or three families, with no other foreigners nearer than a several days' journey.

The streets of native cities are from eight to fifteen feet wide, usually paved, but always in the worst of repair. The sewers are only two or three feet under the pavement in a covered drain which frequently chokes up or gets broken and exudes its contents over the road. The shops, with the whole front thrown open in the daytime, are at once the place of business and the residence. The many highly colored signboards, the displayed goods, an incessant stream of people, all combine to give the streets an animated appearance. Here one meets the coolie with his bamboo pole over his shoulder carrying his load attached to its ends. Traveling bakers, confectioners, shoemakers, blacksmiths, and all the other petty traders sit by the road or jostle along the narrow way. Officials on horseback or in sedan chairs, preceded by lictors with spears, red umbrella, and placards, hurry along, brushing everybody aside.

An Interior City

The houses are usually only one story high, with tile roof, no windows opening on the street, but each having an open court in the center. The floors are brick or the bare earth, to foreigners cold and cheerless in the extreme. Picture the missionary, now trained for his work, and having his chapel on such a street and in such a building. When he wishes to preach he throws the outer door open. The passers by crowd in, attracted by the singing or the presence of a foreigner, or by some one discoursing, and never being unduly pressed for time, they pause to see what is going on. Some sit down on the benches provided, others push forward as near the speaker as possible. Often they interrupt him with questions, sometimes pertinent to the subject, more often relating to his dress, his name, his country, or the amount of his salary. The majority listen respect-

The Missionary Preaching

fully for a time, then quietly make their way out, while others press in. Consequently by the time the speaker has concluded his address, perhaps two-thirds of his original audience have left. There will always be a few, however, who will remain throughout, who will listen intently, and will be interested. These may be taken into a private room and instructed more fully. Of those who remain only for a short time, probably most go away with some new idea.

Then the missionary wishes to visit his day-school, which is usually connected with the chapel. Here are thirty or forty boys from eight to sixteeen years of age studying

CLASSROOM IN BOYS' SCHOOL.

The Day-School

at the top their voices, each oblivious of the other. The teacher sits at his desk hearing the pupils repeat from memory pages of their books, or correcting their essays, answering questions and explaining the Bible or the Chinese classics, and attending to the many other incidental duties.

Going out on the street in this way to his chapel, the missionary is brought in contact with many diseases, and with the unspeakable filth, ignorance and vice that heathenism has inherited throughout the ages. Yet with it all there are many bright spots. He has seen not a few acts of kindness and of love. He has noted and received many happy smiles. Some soul-tortured

Light Amid Heathenism

face has lit up with new hope and higher longings. God's power to save and bless has not been withheld.

When one goes into the country, he must either walk or take a donkey or a boat. He usually finds the latter the most satisfactory, as he thus gets some time for study, provides his own "hotel," and escapes many physical hardships, chiefly those connected with the inns. Having reached a central country station he leaves his boat and goes to his street chapel or a friendly tea shop. There he preaches, sells the Scriptures, and drinks a few cups of tea while talking personally to those who are interested. He is always sure of an audience even in a small village. Should it be a market day, he can go from one tea house to another without speaking twice to the same people. During the day he will often speak in several villages, as they are usually not more than two or three miles apart. As a rule, he finds the country people more ready to accept the gospel, more simple minded, and more devoted, faithful Christians.

Travel and Contact with the People

RELIGIOUS SYSTEMS AND IDEAS

Confucianism, while not properly a religion, but rather an ethical and political system, still takes its place and performs, largely, the functions of a real religion. It finds outward expression in one or more imposing temples in each of the larger cities. These temples contain no idols and are empty for the most part, displaying only the tablet of Confucius and those of his more illustrious fol-

Confucianist System and Temples

IMAGE OF CONFUCIUS.

lowers. The common people have no access to them, as they are held sacred to the Emperor and to his representatives, the officials.

While Confucianism, which existed long before Confucius, has given China her high standard of morality and her most lofty ethical teachings, it has not given her the power to be morally strong or to obey the most obvious ethical precepts. Morality and religion in China are as far apart as heaven and earth. According to Confucianism, the highest good is the temporal well-being of the community, and no doubt this fact is largely responsible for the lack of spiritual insight and for the intense materialism ingrained into Chinese character. Its ideal of one's relation to the unseen might be expressed in the formula, "Respect the gods, but have as little to do with them as possible."

Practical Moral Motive Weak

If China has a national religion, it is properly Ancestral Worship. Prayers are made at Confucian, Buddhist and Taoist temples, but only on special occasions and for temporal blessings, such as for rain, for sons, for success in some undertaking; that is, for something relating to this life. Ancestral worship, on the contrary, is constant, is actuated, more or less, by the better feelings, and does not seek, primarily, a temporal reward. Its outward expression consists of a tablet, on which are the deceased parents' and ancestors' names, in a shrine in some prominent place in the home. Before this tablet food is deposited at stated intervals, prayers are offered, prostrations are made, and incense is daily burned. At the grave the worship consists of prostrations, placing food and wine for the spirit of the dead, and burning paper money for his use in the other world. Each clan has its ancestral temple, which is the rallying place for all who belong to that family or clan. In these temples, as in the homes, images are not used, but the slips of wood on which the names are written are supposed to be the homes of the spirits of the departed.

Ancestral Worship

Among the most powerful effects of ancestral worship is the perpetuating of family and clan ties and of giving the clan an enormous influence over every member belonging to it. For this reason it forms one of the most powerful agencies in China for resisting the gospel. It takes remarkable strength of conviction and will power to overcome the accumulated influences of former generations of one's relatives as well as the opposition of those still living. Ancestral worship has fastened upon 400,000,000 people a most subtle form of idolatry. Few of the men of China will defend the idolatry of Buddhism and Taoism, but all will uphold ancestral worship, as it does not appeal to them as being idolatry. It has, therefore, contributed much to the darkening of men's minds to the nature and the destiny of the human soul and to a spiritual conception of God. So true is this that he who gave it a new life and name, Confucius, had no word to express the reality of the soul and the realms of the spirit. Ancestral worship perpetuates geomancy, divination, and a multitude of other superstitions, while causing also a very large and useless expenditure of hard-earned money. Mohammedans in China do not allow followers of their faith to practice ancestral worship.

Makes Clan Ties Powerful

GREAT BELL TEMPLE, NEAR PEKING.

Buddhist and Taoist temples and shrines deck the face of the country, as do the schoolhouses in the United States, only they are much more numerous than

Buddhist and Taoist Shrines

are our public-school buildings. Busy streets, quiet lanes, sequestered valleys, high mountain tops—"hills and groves and the high places"—are all chosen as sites. The larger establishments often support two or three hundred priests and own many large tracts of land. Their buildings are relatively well kept up, though perhaps not so well as the Confucian temples and ancestral halls.

Buddhism and Taoism perpetuate the grossest forms of idolatry. The chief duties of the priests are to conduct

FUNERAL PROCESSION ENTERING RESTORED ASBURY CHURCH, PEKING.

funeral services and to act as assistants to those who come to the temple to worship. They live an indolent and often profligate life. The majority of them are ignorant and unable to read their books, though there are not a few who are saints and scholars in the best sense of those terms. Still they are parasites, and are recognized as such even while tolerated and supported. Dr. Morrison says, "Buddhism in China is derided by the learned, laughed at by the profligate, yet followed by all."

Their Priests

The influence of Buddhism and Taoism on life tends to

confirm ignorance, and vice, and superstition, and to hinder true and right thinking. Belief in their tenets is not deep and vital. The worshiper performs the rites in a listless and half-hearted manner, and will often stop in the midst to talk to you on any irrelevant subject. One is led to believe that these religions exist in China because of the failure of their great men and their sages to teach anything definite about the soul and the future life. The little these faiths have been able to teach, while confused and full of vagaries, has found the human heart longing and thirsting for spiritual food. For this reason the gospel of Jesus Christ will be able to supplant these false beliefs in China, for it has an answer to the cry of the human spirit for light and comfort.

Human Heart Cravings

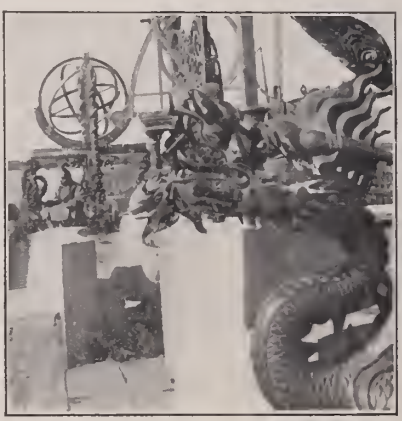
A strange effect of the religious conditions in China is the mixture of all beliefs and practices, resulting, no doubt, from vagueness and lack of authoritative teaching. The Confucianist, the Buddhist, the Taoist is not exclusively of one religion. The religion of a Chinaman may be and usually is a mixture of all these systems, and that without any wrench to his theology or to his logic. He shares the beliefs and engages in the practices of each upon occasion, though he may deride them in time of prosperity and safety. This attitude of mind constitutes a grave danger to Christianity among the Chinese. It makes it very easy for them to embrace a new religion while still clinging to and practicing the old. Buddhism has thus been received, absorbed, and reproduced. If the Chinese can accept Christianity as co-ordinate with their own religion, it will be an easy matter and will also soon be changed into the shadow of its former self. But it is not being so preached and it is not being so accepted.

Mixed Beliefs

HISTORY OF CHINA MISSIONS IN GENERAL

Leaving out of account the traditions of the Apostle Thomas and the other early founders of the Church, the Nestorians seem to have the honor of first attempting to plant Christianity in China. They began work about 500 A.D. and for six or seven hundred years had great influence, even having many converts in the imperial household. After the establishment of the Ming Dynasty, in 1368, nothing seems to be known of them. Their disappearance may be accounted for by the terrible wars and slaughters that took place in time of Genghis Kahn and his descendants, by the rise of the Moslems, which cut them entirely off from the mother church, and by the loss of their original purity and zeal for teaching and diffusing the Bible, when their numbers became great and their political power considerable.

Early Nestorian Missions



BRONZE ASTRONOMICAL INSTRUMENTS, PEKING, 1674.

The history of Roman Catholic missions in China, which began in 1288, is valuable to all who wish to understand more perfectly mission work among the Chinese. This must be omitted, with the statement that the number of Chinese Roman Catholics is given by most authorities as about one million. It seems that no great outward or moral changes are demanded of these converts, as is sought in the case of Protestant

Roman Catholic Work

believers. The weakness of Catholicism in China is its similarity to Buddhism and other heathen religions. Its strength is perhaps largely political, and it certainly is not a spiritual and regenerating power.

Protestant missions were started by the now great London Missionary Society. Robert Morrison was its first missionary. Unable to get passage from England direct, he sailed by way of the United States, landing in Canton in 1807. Here he lived in close retirement for nearly a year, when he was compelled, along with the other foreigners, to move to the island of Macao. Endowed with rare linguistic gifts, he gained a mastery of the language, and, with the aid of Milne, entered upon the immense task of translating the Bible, which was completed in 1818. A dictionary of the language was published about the same time. Hence, his labors were of the most lasting character, and of the greatest importance to all other missionaries who were to follow him. Although he early began a Sabbath service in his own rooms, it never expanded into a public congregation during his twenty-seven years of labor. The first convert was gained in 1814. When Morrison died in 1834, only three other missionaries had come to his help, and the prospect of direct evangelistic work was nearly as dark as when he landed. The church formed in 1836 contained only three converts. However, it should be noted that much additional preparatory work had been going on among the Chinese in the settlements to the south of China.

Protestant Missions Begun

Morrison's Preparatory Work

At the close of the pioneer period, in 1842, only four cities, Canton, 1807; Macao, 1808; Hongkong, 1841; Amoy, 1842, had been entered. Not more than twenty missionaries, including wives, were working in and for China Only two provinces, outside of the settlements in the south, had been touched, and only six converts had been won to Christ.

Close of the Early Period

The Treaty of Nanking in 1842 marks the beginning of a brighter day, By the provisions of this treaty five cities,

Canton, Amoy, Foochow, Ningpo and Shanghai, were opened to foreign trade and residence. Missionaries were not slow to enter these centers of influence and to prepare for still wider fields that soon were to be opened. Traditional hatred had not grown less, but had been rather augmented by the war and by the forcing of opium upon the country, as well as by the humiliation of being compelled to admit the despised foreigners on any terms. It is not surprising, therefore, that at the close of this second period, or in 1860, there were less than one thousand communicants. Still, fifteen additional societies had entered the field, and the missionary force had increased to 160, including wives and unmarried women, working in four provinces.

Day Slowly Dawns

The next marked manifestation of God's providence for China is shown in the Treaty of Tientsin, agreed to in 1858, but not ratified until two years later. By this treaty, provision was made whereby foreigners could travel by passport anywhere in China, and protection was guaranteed to natives in accepting and propagating Christianity. To a certain limited extent, this threw the whole country open, while it put Christianity on a decidedly new basis; the right to accept or to reject the Gospel could now become a matter of conscience. That the privileges granted were promptly embraced is shown by the report of the Shanghai Conference held in 1877. At this conference 120 men and women representing 20 societies gathered to discuss the work of missions in China. Their watchword seems to have been "Co-operation." D. Willard Lyon says, "We are surely not wrong in counting such a conference as this one which was held in 1877 one of the greatest events in the conquest of China for Christ." It appears that there were then 473 missionaries in China—three times as many as in 1860. The communicants had increased from 1,000 to over 13,000. However, only nine of the eighteen provinces had been entered, and only six of these nine, or the coast provinces, were in any sense occupied.

Treaty of Tientsin

Up to 1870 woman's work had not received special attention, but in 1877 one-eighth of all the missionaries were unmarried women. In the earlier stages, also, the people were afraid to go to the hospitals, and pupils had to be supported in order to be induced to enter foreign schools. Large hospitals and large schools were impossible. But from about 1877 medical missions became more prominent and were of the greatest value in

New Agencies

DR. ANNA D. GLOSS, IN HER DISPENSARY.

opening up the interior provinces. From that date also began a larger and more thorough educational work. Former translations of the Scriptures had been revised, and new and better translations were being made. Special societies for Bible distribution had begun their work, and tract societies were undertaking a more thorough dissemination of religious truths.

BUILDINGS OF NANKING UNIVERSITY.

From the records of the Missionary Conference held in Shanghai in 1890, it appears that 1,296 missionaries, representing 41 societies, were engaged in seventeen of the eighteen provinces. The communicants had increased to over 37,000, while the native ordained helpers had grown from 73 in 1877 to 211 in 1890. Ten years later, in 1900, the total number of missionaries had become 2,785, with 6,388 native workers of both sexes; the number of communicants had risen to 112,808, and 68 missionary societies occupied the eighteen provinces. Twenty-seven per cent. of the foreign force were the wives of missionaries, and twenty-nine per cent. were unmarried women, a significant fact when we recall that women alone have access to the inner courts of the homes, and that the home is "the cradle of the race."

Summary of Progress

We should remember that with this numerical growth, missionary effectiveness, improvement in means and methods, a better understanding of the problems before the missionary, and a deeper knowledge of the Chinese as a race, have all likewise grown. Not only so, but the native Church has steadily increased in self-support, in its benevolences, and in its spiritual grasp of Christianity. The purpose of the missionary is more fully understood by the masses of the people, and bigotry and hatred have largely given place to respect and confidence.

METHODIST EPISCOPAL MISSIONS

It is a significant fact that the missions of the Methodist Episcopal Church in China had their incentive in a college. According to a statement of Dr. John M. Reid in *Missions and Missionary Society of Methodist Episcopal Church*, the Missionary Lyceum of Wesleyan University, Middletown, Conn., first proposed that the Church send missionaries and a press to China. This was in 1835, and although committees were at once appointed and much needed preliminary work done, it was not until 1846 that the Missionary Society put China in its list of foreign missions and made an appropriation for the

Methodist Work

work. The amount first set apart was $3,000, which was to cover the support, outfit, and traveling expenses of two missionaries.

The first man appointed was Judson Dwight Collins, a graduate of the first class of the State University of Michigan. He had felt especially called to China, but when he first applied to be sent out was told that our Church had no work there and that it would probably be some time before funds could be raised and admission opened. His response was, "Engage me a place before the mast, and my own strong arms will pull me to China and will support me there." Not long after this the way opened up and he was appointed. Moses C. White was the other man chosen. They sailed for China from Boston, April 15, 1847. After a journey of four months they landed in Macao, and on September 4 reached their intended station, Foochow. This place had been chosen because it was thought to be the only one still unoccupied of the five cities then open, but later it was found that the American Board had recently opened work there. Our missionaries received a hearty welcome by the brethren of that Board and were given every help possible.

First Men Sent

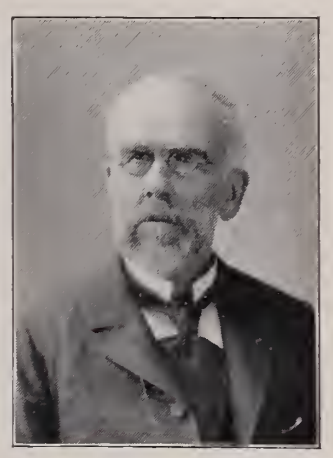
A favorable site outside the city, on an island, was soon chosen and immediately made ready for occupancy. The first real work, however, was to learn the language. While they were doing that interest was being awakened by a careful and successful use of a small stock of medicines that they had brought with them. From the older missionaries in the south they had also secured a large supply of tracts, which were early distributed. So great was the need and demand for literature that the request for a press was among the first that these two pioneers sent to the Board. In October of the same year the Rev. Harry Hickok and wife and the Rev. Robert S. Maclay sailed from New York to reinforce the infant mission. They arrived in April, 1848, but Mr. Hickok had scarcely reached the field when, because of sickness, he was compelled to return home early in 1849. The Rev. J. W.

Use of Medicines and Tracts

Wiley, afterwards Bishop Wiley, with Mrs. Wiley, arrived in 1851.

The first boys' school was opened in February, 1848, with eight boys in attendance, and a girls' school started at the same time had ten pupils. The following month the first Sunday-school was organized. For several years evangelistic work was carried on chiefly in the tea shops and in the open streets, though a small place to be used for tract distribution had been rented. It was not till 1855 that the first church —"The Church of the True God"—was erected on land purchased outside the south gate of the city. The following year another church was built near the foreign residences, there being at that time a considerable foreign community which desired a place where regular English services could be held. It was not till a number of years after this that a permanent situation was secured within the walls of the native city.

Schools and the First Churches



MOSES C. WHITE.

During these first years there were many discouragements and checks to progress. The foreigner was regarded as an intruder, and in various annoying ways it was made known that he and his religion were not wanted. Moreover, in 1851 Mr. Collins had to return home, where he died the following year. Soon after Mr. White was compelled to leave the field owing to the sickness of his wife. Then the Tai-ping rebellion drove all the others of our mission except Dr. and Mrs. Wiley to Hongkong for safety. But only a few months elapsed before Mrs. Wiley died, and ere long

Faith Amid Trials

RUSSIAN
L. Balkash
JUNGARIA
Kulja
Urumtsi
EAST
TURKESTAN
Kashgar
Yarkand
Sogoo
Angtan
Liang-chau
KANSU
Si-ning
Lan-ch
TIBET
Lassa
Chen-tu
SZECHUEN
Chung-k
Su-chau
Kiang-tze
Yun-nan
YUNNAN
Ganges R.
Brahmaputra R.
TROPIC OF CANCER
CALCUTTA
INDIA
BAY OF BENGAL
BURMA
TONQU
65
70
75
80
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100
105

CHINESE EMPIRE
MANCHURIA
EMPIRE
CHILI
SHANSI
SHANTUNG
HONAN
HUPEI
HUNAN
KIANGSI
KWANGTUNG
FUKIEN
KIANGSU
CHEKIANG
Kiaochow
Peking
Tientsin
Taku
Gulf of Chili
Paoting
Tai-yuen
Kwei-hwa-cheng
Ta-tung
Chien-an
Tsi-nan
Tai-an
Kiao-chau
Lung-hai
Kai-fung
Chen-chau
Ying-chau
Nanking
Chin-kiang
Shanghai
Wu-hu
I-chang
Hankow
Wu-chang
Ngan-king
Kiang-chau
Ning-po
Kiu-kiang
Poyang Lake
Tungting Lake
Nan-chang
Kwei-lin
Ning-hua
Amoy
Canton
Hongkong
Macao
Khailar
Harbin
Mukden
Port Arthur
Seoul
Fusan
Yezo
Tokio
Shikoku
Kiushiu
Formosa
Hainan
Luzon
Yellow Sea
Eastern Sea
South China Sea
Japan Sea
Pacific Ocean
Saghalin Island
SCALE OF MILES
0 100 200 300 400 500
C.H. MORGAN.

Dr. Wiley had to return to the United States. At this time, when all work was at a standstill and when death and disease had wrought such havoc, the Board with sublime faith said, "Let us hold fast our faith in the China Mission and trust in God." In 1855 the Rev. Erastus Wentworth and the Rev. Otis Gibson, both married, were sent out to take the places of those who had fallen.

Two years after this, or in 1857, the first convert was gained, after ten years of seed-sowing. This man, Ting An, was forty-seven years of age, with five children and many relatives. Fortunately, his family did not oppose him in his new-found belief, and it was not long before his wife and two children were baptized. From this time the work began to be more prosperous. Thirteen adults and three infants were baptized during the year, and in 1858 the entire organization of the Methodist Episcopal Church in China was completed with members, probationers, class meetings, quarterly meetings and other features of permanent occupancy and work.

The Work Organized

The following year began the expansion that has since reached to West China and to North China. An appointment fifteen miles to the northwest of Foochow was made and thirteen inquirers enrolled. Six natives were licensed as exhorters. Inquirers and converts began to multiply. Encouraged by the successes, the Board sent out additional workers. Dr. Stephen L. Baldwin and three unmarried women arrived in 1858, and the Rev. Carlos R. Martin the following year. These missionary women were the forerunners of the many now scattered throughout China, doing a great work that they only can perform.

Native Helpers and New Recruits

The first annual meeting, held in 1862, shows that there were six male and eight female missionaries, eleven Chinese helpers, thirty-two baptized members, and mission property to the value of $30,115. Three lines of work were being vigorously followed. Direct evangelistic preaching was the chief work. In addition to the regular service held in the several chapels in the

First Annual Meeting

city, circuits were formed extending out into the country some thirty miles, chiefly to the north and northwest. Educational work embraced a boys' school, a girls' school, several day-schools and Sabbath-schools. All instruction was of course in the most elementary subjects. The third line of work was that of the printing press. This embraced translation work, writing of tracts, together with Bible and tract distribution. In 1867 Dr. Baldwin reported 887,490 pages printed.

The Rev. Nathan Sites had taken up his residence in an out-station twenty-five miles from the city, and was itinerating as far as Yen-ping (Iong-bing), 150 miles up the Min River. In 1867 there were 450 members reported,

Expansion

and the names of the Revs Virgil C. Hart, Lucius N. Wheeler, Elbert S. Todd and Hiram H. Lowry were added to the mission. This year marks an important epoch in the history of the work. The Mission Board determined to push out into other provinces. Accordingly, the Rev. Virgil C. Hart and the Rev. Elbert S. Todd were sent to Kiu-kiang, about four hundred miles northwest of Foochow on the Yang-tsze River, some five hundred miles from its mouth. This place is at the northern entrance of the great Kiang province, at the southern entrance of the Hupei province, and at the western entrance of the Nganhwei province. Not less than 85,000,000 souls that were wholly ignorant of Christ were in the three provinces immediately about this center. Such was the field and such the beginning of the Central China Mission.

Central China Mission Begun

The following year was no less important, for it was then decided to open work at Peking, the capital of the empire. The faith and enthusiasm of the young mission at Foochow were irresistible, and are inspiring to think of even now. The vigorous life-blood of early Methodism was in their veins. Personal danger, privations, and hardships seem only to have spurred them on. Dr. Maclay and the Rev. Hiram H. Lowry were appointed to the "Peking Circuit."

Peking and North China

Later, however, the Rev. Lucius N. Wheeler was substituted for Dr. Maclay, because the health of the former demanded the change to the better climate of the north. Mr. Wheeler and his family arrived in Peking in March, 1869. His only son died soon after their arrival, overcome by the hardships of the then difficult journey. Mr. Lowry and family joined them about a month later. Here, as at Kiu-kiang, a new language, the Mandarin, had to be learned. In the course of a year an excellent situation was secured just inside one

RECONSTRUCTED HOPKINS HOSPITAL, PEKING.

of the gates of the city, near the quarters of the foreign legations. Since then, and especially after the Boxer uprising in 1900, this original site has been materially enlarged. In 1871 the first public Methodist service was held in the capital.

In 1869 Bishop Kingsley divided the whole work into three missions,—the Foochow, the Central China, and the North China. Realizing that these fields were too large for the force then at hand, the missionaries asked the

From 1869 to 1877

Board to send out six additional men. These were readily sent, the Revs. Franklin Ohlinger and Nathan J. Plumb to Foochow, John Ing and Henry H. Hall to Kiu-kiang, and George R. Davis and Leander W. Pilcher to Peking. In 1873 these were increased by fifteen more missionaries, including women, and by seven others the following year.

For the year 1877 the statistics of the three missions are given as follows: North China, 5 missionaries, 5 assistant missionaries, 4 missionaries of the Woman's Foreign Missionary Society, 7 native preachers, and 59 members. Central China had 5 missionaries, 2 assistant missionaries, and 2 missionaries of the Women's Board, with 2 native helpers and 31 members. The Foochow Mission was at that time organized into a Conference. There were 5 missionaries, 5 assistant missionaries, 3 missionaries of the Women's Board, 76 native preachers, and 1,241 members.

With this brief outline of the founding and early history of the mission, let us survey the work as now arranged. The North China Mission was organized into a Conference in 1893. The West China Mission was begun in 1881 and the Hing hua Mission was separated from the Foochow Conference in 1896.

Present Arrangement of Field.

At the present time the Foochow and Hing-hua work theoretically includes all of the Fukien province, which contains not less than 15,000,000 people, but in reality not much more than about one-half of the province is touched by the work of our mission, though this portion is the most fertile and the most populous, and embraces much more than one-half of the people. Broadly speaking, this territory is within a radius of 294 miles of Foochow. The Central China Mission includes work in part of the Kiangsu, the Nganhwei, the Kiangsi, and the Hupei provinces. Beginning at Chin-kiang, 130 miles from Shanghai, it extends fifty miles up the Grand Canal and three hundred miles up the Yang-tsze, with an average width of perhaps fifty miles, but with a break of about sixty miles between Wu-hu and

Kiu-kiang. From this point it extends southward into the Kiangsi province some two hundred miles. It will be seen that it covers an immense territory as well as a rich and populous one, being in the valley of the Yang-tsze and of the Kan rivers. The West China Mission is confined to the central part of the Szechuen province, an exceedingly populous and fertile district about 150 miles long by 100 miles wide, with as yet only a few, comparatively, of the large cities touched. The North China Conference territory includes "the provinces of Shantung and Honan and all China north of them," according to the Missionary Reports, but as yet work is confined mostly to the northern, eastern and southeastern part of Chili, with a small part of northwestern Shantung province included.

Summary

The missionaries of the Methodist Episcopal Church in China in 1902 numbered 148, including wives and workers of the Woman's Foreign Missionary Society, and of these 45 were in the Foochow Conference, 12 in the Hing-hua Mission, 38 in the Central China Mission, 25 in the West China Mission, and 28 in the North China Conference. Of native preachers there were 269, and of church members 11,566.

Foochow Conference

In the Foochow Conference the output of the printing press has grown, till in 1900 it furnished 24,031,545 pages of literature. The original boys' school has become the Anglo-Chinese College, with over 300 students, and in addition there are four high schools in the territory and one theological school, all doing excellent work. Medical work includes three hospitals, one under the parent Board and two under the Woman's Foreign Missionary Society. An additional hospital under the parent Board is in course of construction. In these hospitals skilled native physicians of both sexes, trained in Western methods and practice, co-operate with the medical missionaries. Day-school work has been largely developed, there being over 200 such schools, with over 5,000 boys in attendance. These schools are supported partly from local sources and partly by special gifts from the

homelands. Being the oldest mission, there are more native ordained preachers and more converts than in the other missions, and among them are many of the third generation. These invariably prove more intelligent, more steadfast and more conscientious Christians,—in short, better grounded in the faith in every respect.

DR. HU-KING ENG, FOOCHOW.

In the Hing-hua Mission the work consists largely of the evangelistic work, though there is a small press, a boys' school, an orphanage and a theological school. In both of these missions in the south there are many dialects,

Hing-hua Mission

the people of one district being unable to understand the inhabitants of adjoining districts. Hence, there are certain limitations and hindrances which are experienced by none of the other missions in the territory in which the Mandarin is used and understood, from the Yang-tsze to the Great Wall on the north and to the borders of Tibet on the west.

The Central China Mission now has work in all the large cities on the Yang-tsze between Shanghai and Hankow with but one exception, the provincial capital of Nganhwei, Ngan-king. It also occupies the capital of Kiangsi. In

CHUNG-KING INSTITUTE, OR BOYS' HIGH SCHOOL.

Central China Mission

addition to evangelistic work, two large hospitals, one university, and one college are supported. In the hospital in 1900 there were treated some 27,000 patients, and the school enrolled about 250 students. Each center has several day-schools, but as a rule such schools are opened only where they can have the closest foreign supervision. The university has college, theological, medical and preparatory departments.

West China Mission

The work of the West China Mission is also largely evangelistic, though there are three boys' high schools and a hospital that is doing especially good work in breaking down prejudice and is opening up the surrounding country to the gospel.

The recent disturbances in North China resulted in the

destruction of most of our mission property there and in the total disorganization of all lines of mission work. Before the work was destroyed a most excellent educational and evangelistic work was carried on. In addition to the Peking University there were some six high schools closely affiliated with the university. The university supported college, theological, medical, industrial, and preparatory departments. The evangelistic work had been made especially strong by the fact that the large majority of the graduates of the university had been led to enter the ministry, notwithstanding the fact that many lucrative positions in the Customs and Legations were open and inviting their services. Practically all the buildings destroyed in the uprising in 1900 have been reconstructed. Larger plans are on foot for even a broader and more thorough work, and it will not be many years before the work will far exceed that which was in progress in 1900.

North China Conference

In 1902 the Missionary Society appropriated $126,630 for its work in China, and there was collected locally from all sources for the work $18,907. Self-support is growing year by year, though it will be many years before the China Mission can be independent of help from the home churches.

Support

Perhaps the most distinctive recent forward step in the China Mission was the projecting of the Methodist publishing house at Shanghai, being a joint enterprise inaugurated by the Board of Managers of the Missionary Society of the Methodist Episcopal Church and the Book Committee of the Methodist Episcopal Church, South. An act of incorporation was secured under the title of "The Methodist Publishing House in China," and a board of directors elected. As chairman of the board, and by request of that body, Dr. Homer Eaton visited China in 1903, to superintend the opening of the new and important enterprise. The purpose is to co-operate in the development of a great publishing plant which shall serve the whole empire and do the work for both the great branches of Methodism. Other mission presses maintained

Joint Publishing House

by either Church will be related to this publishing house as branches. At the same time Dr. Eaton officially visited and inspected the work in North and Central China and at Foochow.

Before closing this brief statement, special mention must be made of God's protection and watch-care over His representatives in the Methodist Episcopal Church in China.

Wonderful Protection

There have been many times of unrest and many riots. More than once the missionaries have been driven out of their stations to seek shelter in Shanghai or Japan, but as far as can be learned no foreign missionary of our Board has suffered death at the hands of a Chinese mob. In 1870 twenty-two foreigners were killed in Tientsin and our missionaries were shut up in Peking. Not one was injured. In the Ku-cheng massacres in 1895 our missionaries escaped. Not less than three or four times has our mission been driven out of West China, each time escaping not only the mobs but the danger of the rapids of the upper Yang-tsze. In 1900, from June 20 to August 14, most of our North China Mission forces were shut up in the heart of Peking, besieged by shot and shell and fire. The world had given them up as lost, but in some marvelous way, while all other missions in the north lost heavily, our missionaries escaped.

In this terrible crisis of missionary development in the empire, the representatives of the Methodist Episcopal Mission proved themselves among the most efficient in responding to the new and imperative demands for prompt, wise and courageous action. Without doubt the successful maintenance of the long defense by the beleaguered company in the British legation quarters at Peking was more owing to Dr. Frank D. Gamewell than to any other individual, and what he and other members of our mission force did during those awful days adds undying luster to the record of our China Mission.

Brave and Forceful Action

The native members of the Methodist Episcopal Church in China have repeatedly shown their courage and fidelity to Christ, even to the point of suffering martyrdom, before

Native Chinese Martyrs

the widespread baptism of blood in 1900 took place. As a recent instance, the first martyr to the Christian faith in West China was Tang Hsi I, the talented Chinese medical student who in 1898 gave up his life that Christian work might be opened in Kiang-peh;

From *Chinese Heroes*, Headland. By permission of Eaton & Mains.

TOU LIEN-MING.

and among the latest deaths for the cause of Christ were those of June, 1902, when our greatly esteemed native pastor, Chu Ts'en-yuen, and six of the members of his church were killed in the same province of Szechuen.

But it was left for the closing year of the nineteenth century to give to the world the spectacle of hundreds and thousands of men, women and children, native Chinese Christians, bearing witness to their Lord by calmly meeting death in its most agonizing forms, and taking their place in numbers and heroism beside the martyrs under Diocletian at the end of the first century. From the ranks of our China Mission membership over five hundred are known to have thus been slain.

Five hundred from our Field

Among these were C'hen Ta-yung, the faithful gatekeeper and devoted soul-winner, who, with his wife and youngest daughter, thirteen years of age, was hacked to pieces on the borders of Mongolia; Lin Ming-Ch'in, whose exhortations to his enemies were not silenced till his tongue was cut out; Tou Lien-ming, the Spirit-baptized Peking University student, equally brave in his last words of earnest address to the brutal Boxers; and Liu Wen-lan, the noble Chinese woman teacher, who without a tremor offered her head to the sword, after encouraging seventeen of her girls and others on the way to the place of martyrdom. A new roll of witnesses could be prepared, matching that in the eleventh chapter of the epistle to the Hebrews, of Chinese Methodist Episcopal Christians, who have shown how the followers of Jesus can die to-day because of their love for Him. And already it is evident that the sacrifice of many precious lives of foreign missionaries and their children, and of native converts, will soon yield a wonderful harvest in the profound impression produced on the Chinese race and the multitudes it will bring to the saving power of the gospel.

Eminent Examples

The Coming Harvest

SPECIAL IMPRESSIONS

Probably the first thing in China that would impress the student of Protestant missions would be the evident permanency of the work. He would see brick buildings, large, well constructed, and commodious. He would note

The Solid Structure

that strategic centers had been chosen and compounds advantageously situated, which, while not large, were made attractive with trees, shrubs, and flowers. All the outward appearances would lead him to conclude that the missionaries were here to stay, that their property had not been built and laid out to meet transient needs simply. He who thinks at first that the missionary en-

BEFORE AND AFTER BOXERISM.

vironment is too suggestive of comfort will, after being on the streets or in the country, where he encounters the sights, sounds and smells, and, in addition, is almost crushed with the misery and hopelessness, of a heathen land, come to know the wisdom and value of having at least one bright spot amid that which otherwise would stifle or depress.

The careful observer would likewise be impressed with the fact that all approved missionary methods were being applied to the needs of China. Something commensurate with the force available is being done for nearly every class of people. There are missions and special work for the highest as well as for the lowest classes. Orphanages are established. The blind have schools. The poor have their bodies treated in the hospitals and dispensaries and their souls cared for in the chapels. Street preaching, street chapels, institutional churches, gospel boats, gospel carts, all find a large field. Industrial schools have been opened to a slight extent. Universities, colleges, high schools, grammar schools, day-schools, night-schools, and kindergartens are in full operation. The Young Men's Christian Association has entered the field and finds a most encouraging reception and unlimited opportunities. Bible and tract societies, colportage associations, translation bureaus, Bible revision committees, together with numerous papers and periodicals, are putting an immense amount of the best reading matter into the hands of the people.

Range of Agencies

The greatly varied experiences that crowd upon the average missionary in the course of a week would be noted. It is not unlikely that he will have several regular classes of some sort to teach, several services to conduct, cases of sudden sickness to treat, discipline to administer, disputes to settle, something to write or to translate, a complex work to organize, and with it all to keep a firm hand and a watchful eye upon every detail. Large demands are made on his time, also, by the curious, the oppressed, the "man with an axe to grind," and the official friends, in addition to those of his own flock. As time is valued but slightly by the Oriental, it soon becomes a burden to regulate one's social duties. On every side it would be seen that the present force of missionaries is far too small to do adequately even the work undertaken, while it would be just as apparent that contraction or closing up of any work once well begun would be disastrous even if possible.

Varied Duties

The student of missions would be impressed with the character of those engaged in the work. The large majority of American missionaries are college bred. Out of twenty-one missionaries working in a typical center recently, all but one were college graduates. Joy, hope, energy, perseverance, optimism mark the average missionary. Limited to a pitiful amount

Personnel of the Missionaries

MISSIONARIES AND DR. HOMER EATON AT SACRED TURTLE AND SHAFT, BUDDHIST TEMPLE.

of money for his work, he is accomplishing vastly more than the Church has a right to expect. Moreover, the missionaries are among the best-informed persons in the empire, not only concerning the manners and customs of the people, their mode of thought, their virtues and their vices, but also concerning the import of political movements and the real animus of people and officials towards the foreign na-

tions. It was the missionary who repeatedly warned the foreign ministers at Peking of their danger and exposed the designs of a plotting government months before the recent upheaval.

A student of missions could not fail to be impressed with

From *Chinese Heroes*, Headland. By permission of Eaton & Mains.

CHEN TA-YUNG, THE MARTYR.

the substantial advance already made in China. In the many larger centers he would find large and intelligent congregations of Christians, the regular Sabbath attendance in many single churches ranging from three hundred to twelve hun-

Advances Made

dred, as at Foochow. The service is conducted much the same as a service in a home church, and the singing, especially in those churches connected with the schools, compares favorably with that of any country. The large districts carefully divided into circuits, the regular itineraries, the large numbers of the people under constant Christian influence in churches, schools and hospitals, together with the many agencies at work, show that the hundred years of effort have received nothing less than God's special blessing to be able to show the results which are now manifest.

And this would be seen nowhere more clearly than in the character of the converts. The gospel of Christ is as powerful to save the people of China as it is to save those of America—a fact sometimes doubted in the home-

Converts

lands and even by Christians. There is a striking similarity of Christian experience and saving grace among Chinese and among Anglo-Saxons. Deliverance from sin, the peace that passeth understanding, joy in Christ's service, longings to be kept pure and to grow in grace, desire for the salvation of friends, relatives, and countrymen, are the constant burden of prayer and testimony meetings.

Most strongly would it be impressed upon the mind of the observer that China's salvation can come alone from Jesus Christ. The only light that shines out of the darkness, that offers any solution of the problem of how

"China's Only Hope"

to enlighten and ennoble this great people, comes from the Word that is being preached and the truth that is being exemplified by the followers of Christ. The native religions have proved themselves utterly powerless to raise the Chinese out of themselves. Human life is debased to such an extent that the dead appear to rule the conscience and actions of the living. The student would feel that the people are so bound in the chains of superstition that they cannot reach up to God, but grope in black darkness, with hands stretched forward, but with eyes ever looking backward. Only the Supreme Helper can avail to bring them liberty and life.

DIFFICULTIES

The first difficulty that should be mentioned is the deep-seated, traditional hatred of foreigners. Such is the prejudice and suspicion with which foreigners are regarded that it extends to the religion which they come to preach. The Chinaman hates the gospel before he hears it, not because of what it is in itself, but because it is foreign. His patriotism, if he has any, takes the form of contempt and hatred of all that lies outside of his own country.

Chinese Antipathy

ENTRANCE TO EXAMINATION BOOTHS, NANKING.

Moreover, in China the missionary is confronted with a civilization that ages have developed, and with a literature of vast extent. He sees a social system peculiar to itself, exercising a rigid control over four hundred million souls (407,253,029, figures of 1903). Of these things a native of China is naturally proud. They have been worked out by his race alone, superior to all others, and are the exclusive possession of

Strength of Native Institutions

his nation. Why should he, the favored of heaven, now turn to an inferior people for something he feels is not needed? Much of our civilization and most of our customs are either absurd or objectionable to him. To obtain, therefore, an effective vantage ground, to disarm prejudice against ourselves and our message, needs sense, discernment, and all the graces promised in God's Word. Largeness of mind and capacity to respect that which is honored by one's hearers, to recognize and give them credit for all that is good in their religion, their customs and their civilization, alone can help to bridge over the natural barriers of mind and temperament that exist.

Closely associated with this difficulty is that of the native and the foreigner rightly understanding each other. Not only is the language in itself peculiarly difficult for a foreigner to master and use intelligibly, but it is also sadly deficient in terms expressive of spiritual truths and of the higher moral and intellectual concepts. To make known, therefore, the best things that the missionary has to give, he must create a new vocabulary, and develop not only the vehicle for expressing it, but also the mind of his hearer so that he may grasp it. The Chinese are slow to receive new ideas, and, until a degree of development has taken place, we should not be greatly disappointed if converts do not measure up to all our standards of spiritual discipleship.

Lack of Ideas in Common

Another more subtle difficulty, affecting the progress of true Christianity, is that the foreigner is popularly supposed to be rich, and to have, if need arises, the power of his government at his command. A Chinaman's highest ambition is to acquire office. With money he can obtain official position and power, and can lord it over his less fortunate countrymen. He can have good food, good clothes, and sons may elaborate the worship at his grave when he is dead. The missionary is constantly helping, financially, the poor and suffering. His expenses for living are vastly in excess of those of the native. He never seems to be under the necessity of borrowing. The official is on his side in all

From *Chinese Heroes*, Headland. By permission of Eaton & Mains.

C'HEN TA-YUNG'S GRANDCHILDREN

cases of dispute or litigation, and so the foreigner and his church are apt to be regarded as unlimited in matters of money and influence. There is, therefore, a temptation to make friends with the former and seek admittance into the latter for purely selfish purposes.

While those who come into the church with these motives and remain for any length of time are, doubtless, comparatively few, still the majority of converts so far have come from the lower middle classes, and the popular opinion of those above them is that they are in the church for temporal ends. An appeal to the official class meets a barrier of pride and self-sufficiency, which can be overcome only by a consistent and godly life on the part of the church members.

Danger of Wrong Motives

A more inherent difficulty is the lack of moral character. With all her greatness, the reason why China is yet so weak is to be found in this fundamental defect. It is exhibited in all departments of public and private life from the lowest coolie to the highest official. The former requires only the slightest motive to falsify, and is constantly sharpening his wits to cheat and deceive. The latter buys and sells office, enriches himself from public and all other moneys that pass through his hands, oppresses and taxes all those under his power, and makes it impossible for justice to be obtained—all without the slightest compunctions of conscience. Sin as we understand it is hardly recognized, and, as long as it can be concealed, gives no concern to the sinner.

Life Without Moral basis

Unfair advantage has often been taken of China by so-called Christian nations. Wars have been forced upon her; hard bargains have been driven; rich districts have been seized. Many of the lives of merchants, government employees, soldiers, sailors, and travelers, as seen by the Chinese, are selfish and immoral in the extreme. All these things tend to confirm the strong prejudice against things foreign, while the missionary and his message are put in a position to be doubted and derided. It may be true that only ten per cent. of the men and only one per cent. of the

Examples which Misrepresent Christianity

women can read or write, and they may be slow to grasp new ideas, yet it is equally true that they can readily understand a living illustration. It is a deep reproach to our boasted civilization that it presents so much that cannot appeal to the Chinese as having any advantage over their own institutions and life.

AN APPEAL

When we recall the fact that China has isolated herself from the world for ages, that any changes in her require stupendous effort and years of time, that the surroundings and atmosphere in which Christianity has had to develop are wholly heathen, that the number of missionaries sent to China has been, relatively, very few, even at present not more than one for every 130,000 souls, we are convinced that God has been working mightily to bring about the measure of success which has been attained.

The Divine Working Manifest

It has been less than one hundred years since the first missionary arrived in China. For fifty years work was restricted to a few open ports. Now foreigners can travel or reside in any part of the empire, though it is only recently that Hunan, so long closed to them, has been opened. The prayers of the Christian world have been answered most marvelously in unlocking the closed doors of this great empire to the missionary of the cross.

The time is one of imperative urgency and grave crisis. Signs of awakening out of the torpor and exclusiveness that have so long marked the Middle Kingdom are to be seen on all sides. Science, learning, appliances and inventions are being eagerly sought after. At the reopening of the reconstructed American Board buildings in Peking, General Ma, who commanded the Chinese troops at the siege of Tientsin, dined with Minister Conger and the missionaries. In the vast crowd of thousands present at the festivites were many former members and several officers of the Boxer organiza-

A Time of Great Crisis and Promise

tion, but all parties appeared to rejoice that the terrible passions of two years before belonged now to the dead past. The new treaty provisions are likely to grant to merchants and other foreigners freedom of residence anywhere in the interior for business purposes. This change will mean a large influx of exploiters and adventurers, as well as reliable business men. If the gospel can go before these men, or even with them, it will mean much for China.

U. S. MINISTER CONGER, PRESIDENT SHEFFIELD AND GENERAL MA.

The imperial government is establishing schools, and individuals are seeking tutors and instructors for private schools and for families. It is now the high privilege of the Christian Church to supply this demand. If not supplied soon it will be in the hands of the agnostic or the unbeliever. Such a door of opportunity, probably, has never before been placed

The Educator and Teacher

before the young Christian college man as that which the educational situation in China now urges him to enter.

The call of God from China must come with special imperativeness to the theological student and to the minister of the gospel. Here are presented a nation unsaved, a message that can save, specific orders to speak it from Him who died to make that salvation possible, large audiences always eager to listen, and, for one who devotes his life and energies to the work, whole prefects and provinces as possible fields for Christian conquest.

The Appeal to the Minister

May God burn upon our souls the fact that the very existence of the Church depends upon its response to the urgency of such a situation, and kindle an irresistible desire and purpose to bring the gospel to this great people for their individual salvation and for their national deliverance and fulness of life.

LITERATURE

Among recent books of fresh and varied interest, from the point of view of the missionary, are the works by Rev. Arthur H. Smith, D.D., *Village Life in China*, $2.00; *Chinese Characteristics*, $2.00; *China in Convulsion*, 2 vols., $5.00 net; and *Chinese Heroes*, by Isaac T. Headland, D.D., $1.00 net. *Dawn on the Hills of T'ang*, by Mr. Harlan P. Beach, cloth 50 cents net, paper 35 cents net, is a remarkably helpful descriptive and missionary hand-book. See also his *Princely Men in the Heavenly Kingdom*, cloth 50 cents net, paper 35 cents net, the Epworth League Mission Study text-book for 1903-4, and Chapter XI. "China and Its Dependencies," in his *Geography and Atlas of Protestant Missions*, Vol. I. The most complete and authoritative survey of the country as a whole is that by Dr. S. Wells Williams, *The Middle Kingdom*, revised edition, 2 vols., $9.00. These and any other missionary books desired can be obtained, through the pastor, of the Methodist Book Concern.